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LAYNHAPUY IPA
**Plan of
Management**
2024-2034

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Recognising our critical friends

We acknowledge and appreciate our network of critical friends that have supported us to develop this plan and the Yolju Knowledge Framework.
In particular Samantha Muller of Dhimurru who managed the implementation of the Yolju Knowledge Framework project and drafted content shared between the Laynhapuy and Dhimurru IPA Plans of Management.



Image Acknowledgements

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19	Sea Country © Lachy Sutherland
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21	Yumitjin Wunungmurra at Djilyarra © Yirralka
<i>Clockwise from left</i>	Rangers at Garrapara © Lachy Sutherland
	Gudjitj © Lachy Sutherland
	Harvesting namara © Yirralka
22	Worrk at Warrawurr © Jess Wallace
23	Paperbark on fire © Dale Tucker
<i>Left to right</i>	Nyemburr Mununggurr doing fire work © Dale Tucker
	Fire © Dale Tucker
24	Sea Patrol © Lachy Sutherland
25	Sea Patrol Blue Mud Bay © Yirralka Rangers
<i>Left to right</i>	IPA from the Air © Elli Pavlou
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27	Gidilpawuy Munyarryun harvesting © Elli Pavlou
<i>Left to right</i>	Women havesting räkäy © Oscar Jones
	Feral animal damage at Gurrumuru © Elli Pavlou
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28	Students harvesting räkäy © Jess Wallace
29	Mäna galtha at Garraṭa © Zach O'Connor
30	Yinimala Gumana aerial shooting © Pat Carmody
31	Feral animal damage at Djilyarra © Lachy Sutherland
32	Yirralka, Dhimurru and Marthakal working together © Lachy Sutherland
33	Ranger exchange © Bec Condon
<i>Left to right</i>	Yalapuru Gumana biodiversity survey © Shaina Russell
34	Yirralka Bush Products © Elli Pavlou
35	Yolju healing © Elli Pavlou
36	Pre-season fire consultation at Garrthalala © Sarah Kemp
37	Lanydjana Mununggurr © Shaun McKee
<i>Left to right</i>	Bec Condon and Marayala Yunupinju © Shaina Russell
38	Pandanus © Elli Pavlou
39	River © Elli Pavlou
43	Laynhapuy IPA road © Elli Pavlou



List of Acronyms

BIITE	Batchelor Institute of Indigenous Tertiary Education
CDU	Charles Darwin University
CEM	Conservation and Ecosystem Management
DAFF	Department of Agriculture, Fisheries and Forestry
ESS	Environmental Systems Solutions
GIS	Geographic Information Systems
IPA	Indigenous Protected Area
IT	Information Technology
IUCN	International Union for the Conservation of Nature
LoC	Learning on Country
MERI	Monitoring, Evaluation, Reporting and Improvement
NLC	Northern Land Council
Border Force	Australian Border Force
Norforce	Australian Army
NT Fisheries	Northern Territory Department of Industry, Tourism and Trade
NT Parks & Wildlife	Northern Territory Parks and Wildlife Commission
NT Police	NT Police, Fire and Emergency Services



Notes on Yolŋu Orthography

The Plan of Management seeks to conform with the current Yolŋu-matha (Yolŋu language) orthography.

Yolŋu words contain a number of letters and combinations that may be unfamiliar to some people reading this document. The following table is intended to assist newcomers in the correct pronunciation of these words.

ŋ	Pronounced like the 'ng' in ring	dj, tj	Don't pronounce the 'j', and pronounce the 'd' or 't' with the tongue in the same position as for 'ny' above
ng	Pronounce the 'n' and 'g' separately	ä	(Long) pronounced like the 'a' in father
th, nh, dh	Don't pronounce the 'h' but place the tip of the tongue between the front teeth to pronounce the 'd', 't' or 'n'.	a	(Short) pronounced like the 'o' in mother
r, d, n, l, t	Pronounced with the tip of the tongue backwards toward the roof of the mouth	e	(Long) pronounced like the 'ee' in meet
rr	Pronounced by rolling the 'r' or allowing the tongue to flap during pronunciation	i	(Short) pronounced like the 'l' in hit
ny	Don't pronounce the 'y', but place the tip of the tongue behind the bottom teeth to pronounce the 'n'	o	(Long) pronounced like the 'aw' in dawn
		u	(Short) pronounced like the 'u' in put



Preface

by Yinimala Gumana

Our ancestrals created the Country and put the Law there. They created all of us Yolŋu and gave each clan their ownership, language, kinship, songlines and sacred designs for both Yirritja and Dhuwa. In doing so they created the connections between everything in our world. Our ancestors passed down the deep knowledge and showed us the path to caring for the Law and the Country.

Without gurruṯu we are nothing. Without our connection to our cultural significance we are nothing. Our old people guided us back to our Homelands in the 1970s, back to our tribal Country and away from the mission communities. They taught us how to look after the Country through our kinship. When they established Laynhapuy they did so to support the Homelands people to determine our own futures and to pursue our dreams. And they created Yirralka to help us care for the Country, to protect our sacred places and ensure that others respected our rights.



Laynhapuy IPA Plan of Management



Yirralka has grown from humble beginnings and today supports around 50 staff across most of the Laynhapuy Homelands. Our new governance brings together leaders from across all the Homelands to speak for the land, and our senior staff are now leading and directing our work. These are important steps that have increased Yolŋu control and empowerment. Over this time we have used the Ganybu to collect good people and partners to support us. Through our annual traineeship program we are bringing our young people along with us and supporting

them to stay and work in their Homelands. Sharing the knowledge and growing up our next generation of Homelands mala and handing on the responsibilities to care for the Country.

We have been listening to our Njalapalmi from all the Yolŋu clans to understand their ways, the old ways, the Law, listening to how they lived and looked after the Country. Bringing together their wisdom into the Yolŋu Knowledge Framework so that the old ways are directing us into the future, standing firmly in our djalkiri (foundation) and Law.

I am pleased to be able to share the new directions for Yirralka and the Laynhapuy IPA for the next 10 years. We welcome the opportunity to collaborate with other agencies to exchange knowledge, assistance and understanding in mutually respectful relationships that support the culture and keep Country alive and healthy.

Yinimala Gumana
Co-Manager, Yirralka



Contents

Background

- 2 Purpose of the Plan
- 4 Laynhapuy Homelands Aboriginal Corporation
- 6 Laynhapuy IPA
- 10 Governance structure
- 11 Background to the Yolŋu Knowledge Framework

Foundational Guiding Concepts from our Elders

- 14 Njalapala'wu dhäwu - Voices of our Elders
- 15 Yirralka Djäkami Wänawu - We are Yolŋu Homeland Rangers
- 16 Manikay ga buŋgul – Ceremony as part of ranger work
- 17 Wakir'yun ga wänä'wu djäma – Hunting and monitoring Country as part of ranger work



Managing the Laynhapuy Indigenous Protected Area

- 19 Marŋgi'thi wirrki wänä'wu djäma'wu – Ranger Galtha program
- 21 Worrk Gäma manymak'kuma – Burning Country the right way
- 23 Njoy gapu'wu monuk'ku djäka – Managing Sea Country
- 25 Miyalk ga djäka wänä'wu – Women and caring for Country
- 27 Marŋgithirri romgu – Education and intergenerational knowledge transfer
- 29 Nayan malanyha wänä'wu ga Yolŋu'wu romgu – Threats to our Country and culture
- 31 Wirpu guŋku'wala djäma guŋga'yunamirriwala – Collaboration with our partners and stakeholders
- 33 Wänä Yirralka ŋuthan'marama ga wunḍañarr'kuma – Sustainable Homelands Development
- 35 Lakarama roŋinyamarama dhäwu – Reporting back



MERI – Monitoring, Evaluation, Reporting and Improvement

- 38 Malŋthun'marama Framework



Appendices

- 43 Appendix 1: Allocation of the Laynhapuy IPA to IUCN Protected Area Category VI (Managed Resource Protected Areas – Managed mainly for the sustainable use of natural ecosystems)
- 44 Appendix 2: Species of concern to Yolŋu culture and threatened species





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Background



Purpose of the Plan

This document explains how Yirralka wants to manage the Laynhapuy Indigenous Protected Area (IPA).

An IPA is a self-declared area that Traditional Owners agree to manage for the protection of cultural and natural values in accordance with international guidelines. All IPAs form part of Australia's National Reserve System. In exchange for declaration of their lands, government agencies provide financial support to Traditional Owners to assist in the management of these areas.

Yirralka is also reliant on other funding sources and partner support to fully implement this Plan.

In addition to this document, a series of videos have been developed which provide a visual representation of the information contained in this plan. The videos are available at our dedicated website yolnguknowledgeframework.com.au and are accessible in both English and Yolŋu Matha. Links have been provided throughout this document that will direct the viewer to a series of videos that correspond to information presented within this plan.

- 1 Part 1 of this plan includes an introduction to Laynhapuy and the IPA as well as information on our governance structure.
- 2 Part 2 of this Plan presents the Foundational Guiding Concepts from our Elders. In this section you will find:
 - A background to the Yolŋu Knowledge Framework and how this framework functions as a Regional Action Plan.
 - A message from the Voices of the Elders, a compilation of interviews with over 40 Njalapałmi from all the Yolŋu clans, where they share their wisdom and knowledge on how to care for Country.

- An understanding of the role of Djäkami Wäjawu (rangers) and why hunting and ceremony are an important part of caring for Country
- 3 Part 3 of this Plan outlines Yolŋu ways of caring for Country which is presented as a series of nine management directions. These management directions provide summaries of Yirralka's management focus, our organisational development and we collaborate with our partners and stakeholders.
- 4 Part 4 of this Plan contains additional technical information for our partners, the values of the IPA, risk management and monitoring and evaluation.



Laynhapuy Homelands Aboriginal Corporation

This is the old people's vision for Laynhapuy:

“To determine our own future, to manage our own affairs, to become self sufficient so that the Homeland mala (clans) can continue to live in peace and harmony.”

The Yolŋu leaders gave Laynhapuy the responsibility for implementing this vision.

Laynhapuy was established to represent our interests as the Yolŋu residents of Homelands which constitute the corporation. The main goals and objectives of the organisation are to assist our Homeland communities and our people to:

- Determine our own future
- Run and control our own affairs
- Develop self-sufficient or otherwise sustainable Homelands – standing on our yirralka.



The structure of Laynhapuy was consciously developed to ensure that Balanda (non-Yolŋu people) staff members are in advisory positions to help, support, train and provide services, rather than being able to exercise power or control over direction of the organisation.



This was done to enable our leaders, through traditional structures, to take control and be responsible for the lives of their own people. This is intended to help strengthen those things that have been weakened and help to restore those things that have been taken away, through all the mistakes and lack of understanding of our culture and way of life –

Laynhapuy IPA Plan of Management



and which have caused us to be dependent on almost everything – to the point where we almost lost any chance to take control of our lives. The first Homeland movement started in April 1972 to facilitate the return of Yolŋu people who were moved under missionary programs to Yirrkalā, back to their Homelands. The early phase of Laynhapuy built the first houses using Homeland timber and the residents' own labour under the supervision of qualified builders. Laynhapuy was incorporated in 1985 and its main base established in Yirrkalā.

In 2003, Laynhapuy established the Yirralka Ranger land and sea resource management program in response to Traditional Owners desire to manage their Country and to deal with threats to cultural and environmental values. Today we have rangers in 14 of the Laynhapuy Homelands.

Our logo is the Ganybu - traditional triangular fishing net – that was gifted to us by Dhudi Djapu and Djapu and adopted by Laynhapuy. The logo reminds us of the unity of our clans and communities as we work together to manage our affairs through our organisation.



“That ranger logo is Ganybu. Dhudi-Djapu owns the Ganybu from Dhuruputjipi. For Yirralka that Ganybu it collects good Yolŋu and Balanda and removes the bad ones. Fresh minds.”

LULPANGI MUNUNGGURR



●● Laynhapuy IPA



Yolŋu landowners declared the Laynhapuy IPA in 2006. Our new IPA Plan of Management (Stage 2) includes the original Stage 1 area, and now covers approximately 1,278,996ha, which includes around 444,147ha of marine estate. The IPA includes all the islands within our new boundary. Yolŋu estates do not conform to western geographical boundaries and tenures. Our primary concern in establishing our new IPA was ensuring our Yolŋu Law was followed and that we had the support of Wāŋa Wataŋu and Djungaya. Supporting their rights and responsibilities through kinship is critical to peace and harmony.

We do understand however, the need for conventional Balanda boundaries for the processes of the National Reserve System and the way this affects our management programs. It is for that purpose and on this basis that we have identified the IPA boundary.

The Laynhapuy IPA consists of inalienable Aboriginal freehold land as described in the Aboriginal Land Rights (Northern Territory) Act 1976 and lies within the Arnhem Land Aboriginal Land Trust. The Northern Territory responsibility extends from the low tide mark out to three nautical miles (5.5km), and the Commonwealth's territorial waters

Laynhapuy IPA Plan of Management



extend from 3 nautical miles to 12 nautical miles (22km) out to sea, and the exclusive economic zone extends to 200 nautical miles from the low tide mark. Although the seabed and water column beyond the low tide mark are not exclusively held by Aboriginal people, Yolŋu assert their non-exclusive native title rights in the sea.

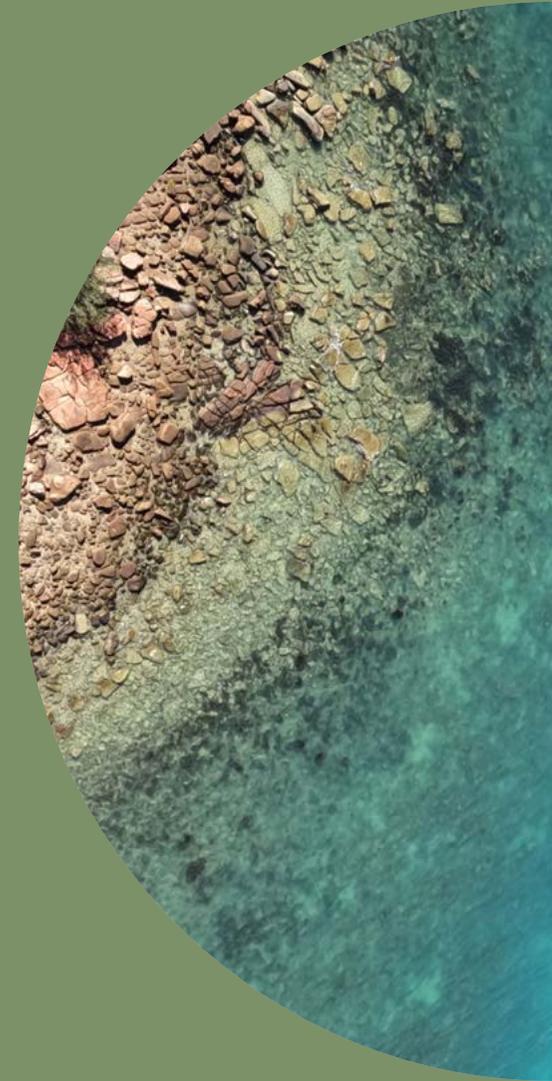
These rights have been partially recognised by the recent ruling of the High Court of Australia in the Blue Mud Bay Case (Northern Territory of Australia and Anor v Arnhem Land Aboriginal Land Trust and Ors, 2008) that extends the title of the Arnhem Land Aboriginal Land Trust to the low tide mark. The majority finding of the

High Court held that Aboriginal land in the Northern Territory includes an exclusive right of possession over the intertidal zone, the water column above it and all of the marine property within it. The court also recognized the non-exclusive rights of Aboriginal people to the sea beyond the intertidal zone.

Our IPA is located within the Arnhem Coast bioregion and is managed in a way that is consistent with the IUCN Category VI Protected Area Guidelines, as identified in Appendix 1.

“Yirralka rangers are out there on the Country, they are already doing the job.”

DJALINDA YUNUPIŊU





Rumbaŋi djäma - Shared Management Areas

Our IPA has three overlapping boundaries with the Arafura Swamp IPA to the west, SEAL IPA to the south-west and over Waŋuŋarrikpa, Yiŋthwakpa and Garrawaŋ (Woodah Island group) to the south with the Anindilyakwa IPA. Memoranda of Understanding (MOU) have been developed with each of these IPAs and outline how we work together within and beyond these shared management areas.

Yirralka has been discussing proposed shared management areas with the Dhimurru IPA to the east, and the Marthakal IPA in the north east extent of our IPA since 2016. The proposed shared management area with Dhimurru includes sea and land areas bound by the Dhimurru IPA western boundary and the following

coordinates from north to south (136.743, -11.970; 136.566, -12.445; 136.698, -12.697; 136.743, -12.697; 136.743, -12.714). The proposed share management area with Marthakal IPA encompasses an area from Brombie islet, Cape Wilburforce, Rorruwuy, Yinyikay, Mudhamul, Mata Mata, Gikal and Dholtji homelands and the Walwarung Straight and part of the Malay Road straight. Yirralka will continue to work towards these shared management areas with plans to dedicate these areas if agreements are reached.

In 2023 a new ranger group called Mutjuŋ were established in Gapuwiyak. We are planning to develop a Memoranda of Understanding in regards to operational overlap with Mutjuŋ with an initial focus on fire management.

Species of concern to Yolŋu culture and threatened species

The Laynhapuy IPA has records of 48 listed threatened species and 52 listed migratory species. There are no listed threatened ecological communities within our IPA.

Collaborative research in our IPA between Yirralka and Macquarie University over the last six years has identified 43 Yolŋu priority fauna species of concern, that includes 12 threatened species, 3 near threatened species (it also includes species like the Waŋkurra (Northern Brown Bandicoot) which are of high cultural significance to Yolŋu but not of concern for Western science threatened species lists (Campbell et al. submitted).

A list of Yolŋu species of concern, including threatened species recorded in the IPA is provided in Appendix 2.

Campbell, B., Russell, S., Brennan, G., Rangers, Y., Condon, B., Sutherland, L., Gumana, Y., Morphy, F., & Ens, E. (submitted). Prioritising animals for Yirralka Ranger management and research collaborations in the Laynhapuy Indigenous Protected Area, northern Australia Wildlife Research.



Achievements and new directions

Yirralka has developed into a nationally recognised and respected ranger group. We have built our operational capacity since the program was started in 2003 and have rangers and infrastructure in many Laynhapuy homelands. We have an experienced ranger group and have established a sound succesional framework employing five Yolŋu school graduates over the last 3 years as part of our School-based Traineeship program. This initiative is providing a career pathway for our young people in our homelands. This is key to the sustainability of Yirralka and the Laynhapuy Homelands.

We continue to work with a range of partners to improve our understanding of the IPA, our approaches to management and to build our capacity and skills. These collaborations are maturing and are

supporting Yirralka to position itself in the emerging carbon economy.

We are seeking to pursue new partnerships to help drive forward the management of sea country now included in our new IPA boundary.

Our leaders initiated a significant change process within Yirralka in late 2020 to restore Yolŋu control. This included the establishment of our ward mala governing structure and creation of Yolŋu leadership positions to drive greater Yolŋu authority, improve cultural safety and appropriate communication.

We have recently completed a staff review to gauge the success of these changes and are encouraged that Yolŋu and Balanda staff see the positive changes that have been made and the opportunities for further improvement.

The engagement of senior knowledge holders and the development of the Yolŋu Knowledge Framework

in partnership with Dhimurru is a continuation of this change process. The Voice of our Elders is guiding a new set of management directions that align with Yolŋu ways of looking after Country. We are recognising these old ways in this new Plan and beleive our values, knowledge and practices, with the support of Balanda natural resource management will ensure our Country is cared for effectively for our future generations. Other notable achievements against our previous Plan include:

- improving our capacity to manage illegal access and associated compliance
- establishing Yolŋu expertise in aerial feral animal control and improving floodplain health
- research partnerships in relation to feral ungulates impacts on floodplain carbon are informing the development of new blue carbon methods

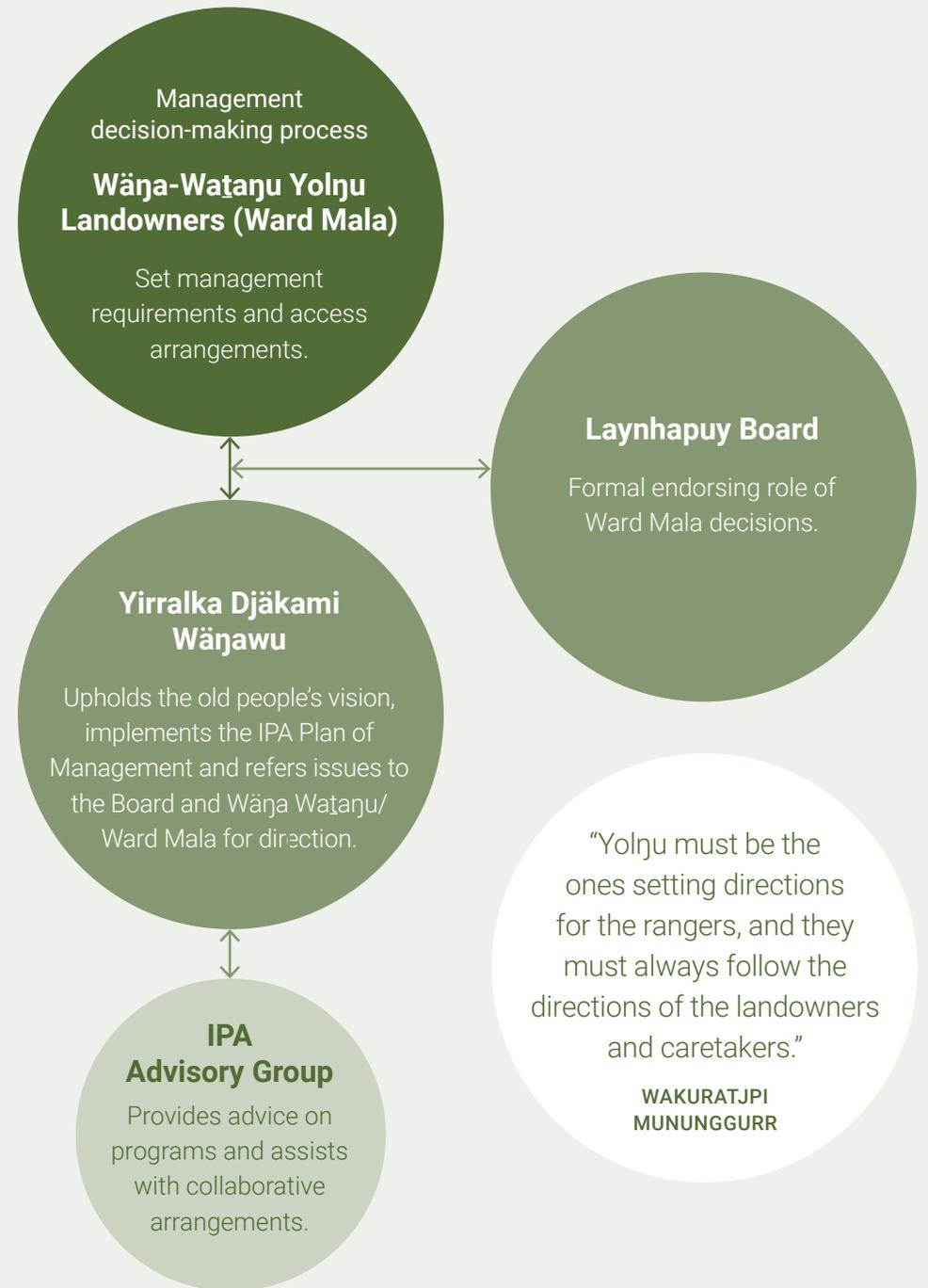
- expansion of our biodiversity research and monitoring to explore the interactions between fire and Yolŋu species of significance in the IPA
- continuing our annual fire abatement program, utilising aerial and ground prescribed burning to support Yolŋu to continue to burn Country their way
- re-establishing our Sea Country program, building our fisheries compliance capacity and pursuing new sea country research and monitoring partnerships
- continuing the development of our homeland ranger infrastructure including 3 new workshop spaces
- building our operational capacity, asset base and equipment to more effectively manage our IPA.

●● Governance structure

In determining policy and priorities the Yirralka Djäkami recognise a higher responsibility to the Wäña Waṭaṅu and Djungaya, the landowners and custodians of the Country we serve to protect.

A new Yolṅu governance structure was introduced in 2021 with the goal of empowering the Yolṅu leadership to make management and operational decisions on Country. The Ward Mala governing body for the Djalkiripuyṅu (Blue Mud Bay), Miyarrkapuyṅu (Arnhem Bay) and Laynhapuyṅu (Gulf Coast) were formed comprising over 45 Naḷapaḷmi (knowledge holders) from across the Laynhapuy Homelands.

The Laynhapuy Homelands Aboriginal Corporation endorses the decisions of the Ward Mala and ensures organisational considerations are properly considered. Both the Board and Ward Mala share membership. Supporting the operations of the organisation, Yirralka has developed effective collaborative governance of the IPA. The Yirralka IPA Advisory Committee supports Yirralka's operations by providing advice and technical support in a range of areas. Membership may change depending on emerging issues and priorities.





●● Background to the Yolŋu Knowledge Framework

Our Elders from all our clans came together more than 30 years ago to discuss how they would deal with and manage the impacts of Balanda, particularly illegal entry, desecrating sacred sites, and the introduction of weeds and feral animals on Yolŋu Country. They established Yirralka to manage our Homelands and Dhimurru to manage the region in the north-east of Yolŋu Country.

The Yolŋu Knowledge Framework brought Yirralka and Dhimurru together. The senior staff from the two organisations interviewed more than 40 of our most senior Yolŋu knowledge holders, from all our

different clan groups, to learn from them and their vision for how Yirralka can care for the Country from a foundation of Yolŋu Law.

Our Elders have guided our thinking to develop some new directions for managing our Country, guiding us to look after Country in a Yolŋu way that prioritises Yolŋu Law, philosophies and processes. We live in a modern world and we need the Balanda tools to manage the issues the Balanda world has brought to us. But our vision and our work will always be based in our own Law and responsibilities to Country.

Laynhapuy IPA Plan of Management



The Yolŋu Knowledge Framework is based on the vision of our Elders in a video that highlights their aspirations and concerns for caring for Country. From their guidance we have developed new guiding principles for managing our IPAs. This includes recognising that Yolŋu are not rangers, but Djäkami Wäŋawu – carers of Country.

To best care for Country, Djäkami Wäŋawu need to know and learn about ceremonies, songcycles, seasons and hunting as a part of their work. We have also established nine management directions that give us specific management actions and strategies for managing our IPA.

“As a young man my father was there, walking alongside those Elders learning from them. He then passed that knowledge onto me. This is the pathway, where we can all stand together and be one.”

DJUNADJUNJA YUNUPIŊU





..
**Foundational
Guiding Concepts
from our Elders**



Njalapalmi'wu dhäwu

Voices of our Elders

Yolŋu have cared for our Country since time immemorial. We have handed down our knowledges over millennia through sharing from our Elders. We honour and revere the wisdom of our Elders and their knowledges form the foundation of our society. Our Elders have always been the ones to navigate and direct how to care for our Country and are just as important today in overseeing and directing our work. This will guide our renewed plans of management.

It has been an honour to interview and learn from the Elders from all of the bäpurru (clans) in our region. They have shared their insights about how to manage Country from a Yolŋu perspective, how things have been done in the past and how we need to navigate into our futures. They have shared their worries and aspirations for how things should be done. They have spoken to our metaphors and teachings about how to live healthy and nourishing lives. Our Elders are our libraries. We thank them for sharing their insights and invite you to listen and learn from their stories too.



“The land is like a Yolŋu leader. The spirit of the land is speaking so that when young people visit Country they must learn that the land is speaking to their minds, heart and souls.”

WAKURATJPI MUNUNGURR





“You have to be true and honest for that land if you are really going to look after it properly.”

GARRUTJU GANĀNĀŪ

Laynhapuy IPA Plan of Management

Yirralka Djäkami Wänawu

We are Yolŋu Homeland Rangers

Our Elders established Yirralka in 2003 to manage the impacts of others and to keep our Country healthy. We have always referred to ourselves as ‘Djäkami Wänawu’ - carers for Country. We live and work in the Laynhapuy Homelands in the Country of our ancestors. Djäkami need to be strong in Yolŋu Law, strong in our culture and undertake our kinship rights and responsibilities to Country and to each other. This is the foundation of our lives and it defines our identity. We welcome you to learn what it means to be a Djäkami for Country and what that means for Yirralka and our future directions.

Laynhapuy was consciously developed to ensure that Balanda staff members are in advisory positions to help, support, train and provide services, rather than being able to exercise

power or control over direction of the organisation. The old people see this role for Balanda as ‘Gungayunami’ or helper. Changing the name of ‘facilitators’ and ‘coordinators’ to Gungayunami will refocus on Yolŋu leadership in our organisation and governance.

●● STRATEGIES/ACTIONS

- Support our staff to live and work from their homelands
- Investigate and implement a Yolŋu workplace governance and leadership program with the aim of supporting Yirralka to be Yolŋu-friendly organisation operating through gurruṯu and Yolŋu rom
- Secure resources to employ Nälapałmi (Elders) to be engaged regularly in setting and undertaking work programs



Manikay ga bunḡul djäma

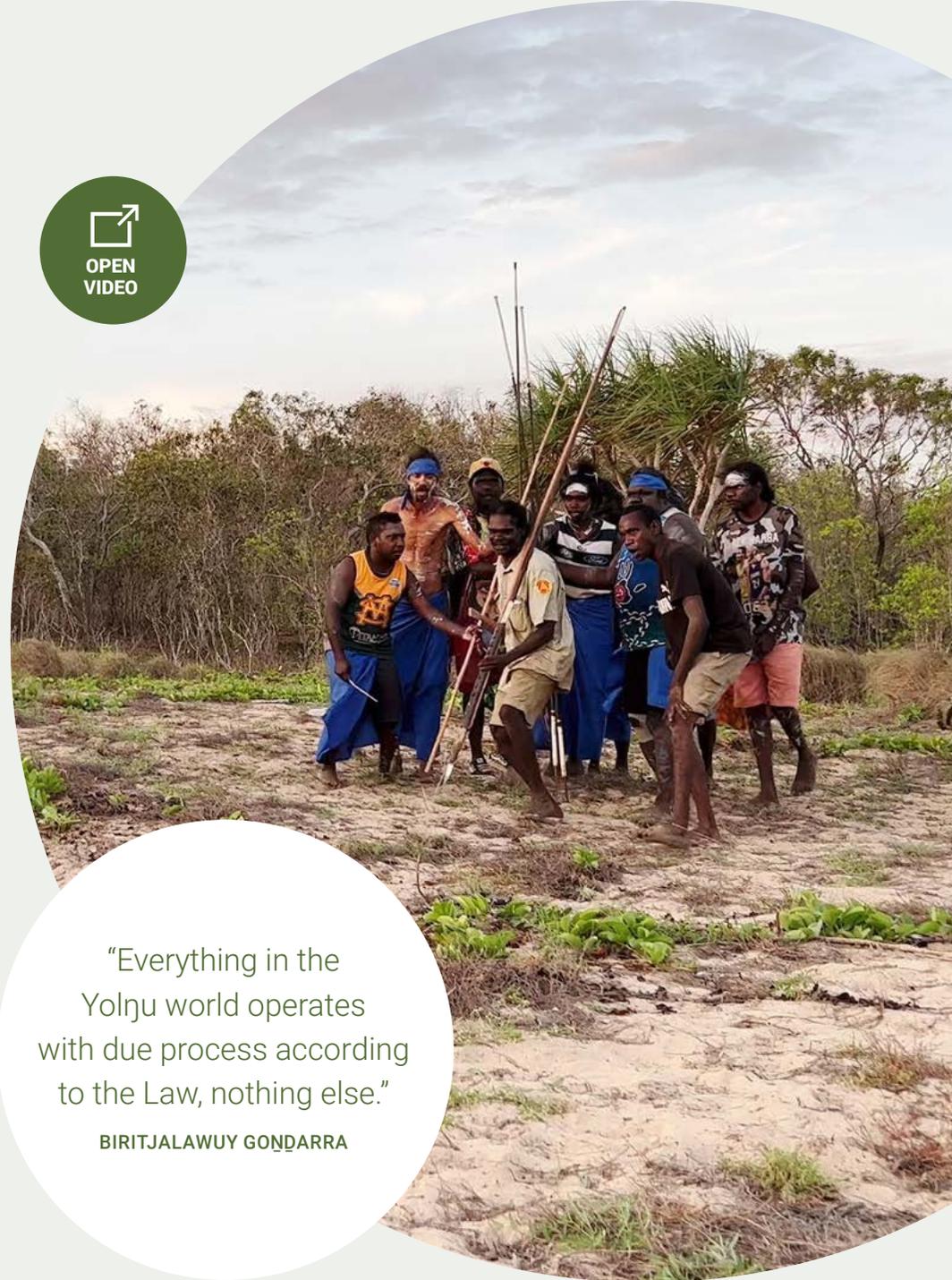
Ceremony as part of ranger work

Our Law and our kinship connect us to our Country and everything in it. This knowledge is passed to us down the generations by our old people. Our laws are held in the songcycles, and we dance them and sing them with our families. Each Yolŋu person has a unique role and responsibility that is held in the songcycles and is deeply connected to Country and all that exists in the cosmos. The songcycles teach us about the world and everything in it and how we connect and relate to all those elements. Upholding the Law by knowing, understanding and fulfilling our kinship rights and responsibilities is most important to us. Our Law is in our Country, and when we hear our

songs we learn about how to care for our Country. It is the foundation of our lives and defines our identity. It is these laws and roles that are the basis for Yolŋu Djäkami Wäŋawu who have a special and important role to look after Country. We stand strong in the Law. Strong culture means we are caring for our Country and in control.

●● STRATEGIES/ACTIONS

- Develop a comprehensive framework for Yirralka support of and staff engagement in ceremonial practices.



“Everything in the Yolŋu world operates with due process according to the Law, nothing else.”

BIRITJALAWUY GONDARRA



“I was seeing our old people go out hunting and at the same time they would monitor the Country and care for it.”

IVAN WIRRPANDA

Laynhapuy IPA Plan of Management

•• Wakir’yun wänjawu djäma

Hunting and monitoring Country as part of ranger work

To care for and look after our Country we must know it. We know it through our ceremonies, but we must also be there to see and listen to the signs our Country gives us. The knowledge and skills that have been passed to us from our ancestors tell us what, where, when and how to hunt and gather. We are taught how to respect and honour the plants and animals we live with and use and how to share our harvest with our family. It is essential our young people receive this wisdom from us. As Djäkami Wänjawu we must know this so we can see and feel if everything is alright. As we hunt and gather we can record and report on the health of our Country, inform our Elders and teach our young people.

We will identify changes and concerns and make plans to address problems and see where we need mainstream strategies and tools to help.

●● STRATEGIES/ACTIONS

- Establish a program to harvest and monitor key ecological habitats across the IPA to inform workplans and management activities
- Ensure planning approaches operate from our seasonal calendar, integrating our resource indicators and their management requirements.

An aerial photograph of a tropical coastline. The top of the image shows a rocky shore with sparse, low-lying vegetation. Below the rocks is a narrow strip of white sand beach. The water is a vibrant turquoise color, with a small boat visible in the lower-left quadrant. The text 'Managing the Laynhapuy Indigenous Protected Area' is overlaid in white on the right side of the image, preceded by two bullet points.

••
**Managing
the Laynhapuy
Indigenous
Protected Area**



Marŋgi'thi wirrki wäŋa'wu djäma'wu

Ranger Galtha program

We have always managed our Country, since time immemorial, by hunting, knowing the seasonal indicators and their connections, checking up on Country and making sure that we keep Country healthy. We know if things are flowering at the right time, when the right time to harvest is and what the stories in the land and sea tell us. The land has many, many names, some of them are for big areas, some for smaller areas within those and others are sacred. Mapping and sharing the names of Country is important for our culture. We need to work with our Elders to learn from them about Country, how it used to be and to share how it is now.

We are establishing a program called marŋgi'thi wirrki wäŋawu (Ranger Galtha program) that will bring Djäkami Wäŋawu together with Elders to be on Country and learn about Country and to have Country speak to us.

Guided by the Wäŋa Waŋaŋu and Djungaya we will travel to different places in our IPA to learn the stories, protocols, boundaries and the names. We will observe any threats and management issues and also listen to the landowners needs and priorities. This work will directly inform our onground management activities in these homelands.



OPEN
VIDEO

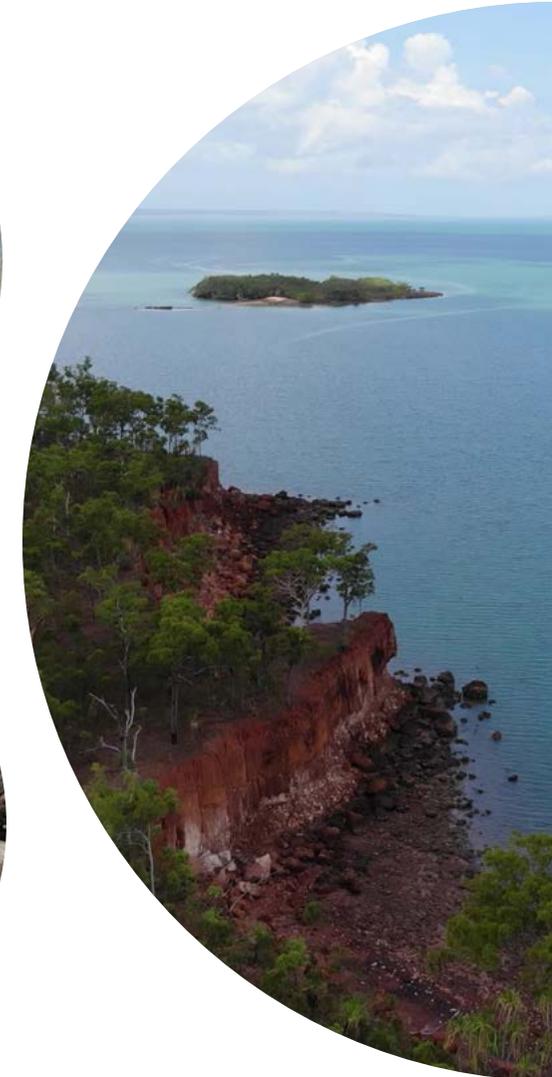


Laynhapuy IPA Plan of Management



●● STRATEGIES/ACTIONS

- Host the marngi'thi wirrki wänjawu in different seasons according to the right place for the right time and for the right species
- Identify and record place names, stories and associated information in the Laynhapuy IPA



“The rangers should have a Yolŋu program, it should have all the Yolŋu activities in it. They should know Yolŋu weather, seasons and everything. So Yolŋu rangers become real and be recognised. We want to see it all happening as old people before we go.”

**DJAMBAWA MARAWILI,
OAM**





Worrk gäma manymak'kuma

Burning Country the right way

Fire and its Law was handed to us by our creation ancestors and passed to us from our old people. Our Elders continue to hold and pass on this knowledge and Yolŋu fire protocols. Fire has deep meaning to us, it renews life, it brings us together, it feeds us and nourishes us and our Country physically and spiritually. Our ancestors, the Djulpan sisters, are the first to burn the Country, sometimes we see the smoke rising from the gurtha they started in other Country – and then we know it's the right time for us to burn. We follow the indicators in our Country taught to us, and the directions provided from our Njalapałmi about when, where and why to burn. This is Yolŋu worrk – this is more than just fire

management – this is the Yolŋu way of burning.

Yolŋu Djäkami are embracing new technologies and adding new approaches to complement our way of burning, to place fire in our lonely Country again, to protect our Homelands and support Yolŋu fire practices in a changing climate. We are supporting our Elders to pass down their knowledge of worrk to us and younger generations. We have engaged in the carbon economy which is further supporting our fire program and other Homelands development aspirations. We retain control of when we burn and why and are carefully balancing these new ways so we never lose sight of our way of burning our Country.



OPEN
VIDEO





“After we’ve had the funeral ceremony, we light the fire and it’s smoke will cleanse the Country of that person’s spirit.”
MANGALAY YUNUPINU



●● STRATEGIES/ACTIONS

- Burn Country the right way
 - Develop a fire management strategy and annual fire management action plans to guide fire management across the Laynhapuy IPA
 - Conduct annual pre and post-burning season consultation with landowners to ensure burning is done the right way through our knowledges and traditions

- Conduct aerial, ground and asset protection burning, and where appropriate suppress late dry season wildfires
- Continue our affiliation with Arnhem Land Fire Abatement Limited (ALFA) and attend ALFA meetings as a producer and Board member
- Arrange the participation of landowners’ on their Country as part of broader cultural-social-ecological care that includes burning,

- harvesting, monitoring, surveillance and knowledge exchange that is consistent with landowner wishes
- Support research partnerships that investigate the interaction between Yolŋu fire practices and culturally significant and threatened species/habitats to further inform our fire management strategies



Njoy gapu'wu moṅuk'ku djäka

Managing Sea Country

Warramiri and Golumala clan leaders describe our special connection to sea Country this way:

“Manbuyṅa and Rulyapa are two currents that come together to form the seas off our Homelands. In the course of their journey through and under the water they separate and then come together again. Within these waters are our sacred totems, songcycles, ceremonies and the pathways of creation beings. Responsibility for them is apportioned throughout our community.”

“More of our totems come from the sea than from the land; sacred sites, although they have been underwater for thousands of years now, are still sung about; our ceremonial dances are about the sea and many of our creation spirits began in the sea. And as most of our food traditionally comes from the sea, both spiritually and physically the wellbeing of the sea has always been and remains crucial to our wellbeing.”



OPEN
VIDEO





“We want to protect the area so that non-Indigenous people can’t trespass by boat. They might think it’s a ‘clear’ area, but it is actually sacred and they just go and throw down their anchors.”

GAYPALANI GURRUWIWI

Our sea Country includes the open sea, bays, estuaries, islands, rocky outcrops, reefs, the intertidal zone and beaches.

We care for our sea Country with as much passion and commitment as we do for our land. We need a stronger voice in policies related to sea Country and to have a stronger presence on our waters so that we can ensure that we have the power and control to uphold our ancestral and ongoing responsibilities to sea Country to keep it healthy and keep ourselves healthy.

●● STRATEGIES/ACTIONS

- Finalise and implement the Laynhapuy IPA Sea Country Program Plan to guide our effective management of sea Country throughout the IPA, including:
 - Establish a dedicated Yirralka Sea Country Team to facilitate the development and implementation of sea country activities

- Maintain Yirralka’s fleet
- Increase sea Country patrols, surveillance activities and compliance capabilities through training and joint initiatives
- Establish partnerships to develop sea Country monitoring programs for significant species and habitats in the IPA including the impacts of climate changes
- Pursue a partnership agreement with NT Fisheries to support the development of Yirralka’s fisheries capabilities and collaborative activities
- Invest in homeland infrastructure to improve the effectiveness of Yirralka’s Sea Country program
- Investigate, negotiate and capitalise on management and legislative opportunities arising from the Blue Mud Bay developments, NLC and government sea Country planning agendas, University research programs and sacred site legislation to increase landowner control over sea Country.



Laynhapuy IPA Plan of Management

•• Miyalk ga djäka wänja'wu

Women and caring for Country

“I will cry the songcycles, my own songcycles about what is on the land, the coast and my clan embassies.”

GARRUTJU GANDANU

Women have always been respected and valued in our Yolŋu society. Women speak with authority and have their own knowledges, places and Laws. Women Djäkami Wänjawu have an important role to maintain, protect and continue our cultural practices. Women are the gatherers and the healers and are the experts on plants for foods and for medicines. Women help our children to grow like young seedlings that we nurture and teach our Laws. Women have practices of milkarri (crying/singing the songlines) that make sure that Country is kept healthy. Women know the names of places and direct how burning should happen.

Women need to be more included in decision-making processes in our IPA. We will do this by ensuring the numbers of men and women on our boards and working as Djäkami Wänjawu are equal and that our workplaces and policies are appropriate and aware of cultural protocols.



● ● STRATEGIES/ACTIONS

- Address gender balance in leadership roles, decision-making structures and Yirralka workforce including through increasing the dedicated female Djäkami Wäjawu positions and an identified senior women's role
- Ensure that the workplace is aware of and manages mirirri and rumaru avoidance relationships
- Develop specific learning and management programs for women, such as learning milkarri (singing/ crying the songlines)



Marnḡithirri romḡu

Education and intergenerational knowledge transfer

To safeguard our future, like all the world's people we must educate our young people. Passed from our ancestors to our Elders and expert knowledge holders (our scientists and professors), our languages, stories, songs, rituals and art hold and give meaning to our lives and the world we live in. Our land and sea Country is alive with this knowledge. It holds layers of meaning and power and through mälk (skin names) and gurrutu (kinship) shows us our place in relation to each other and the known world. Throughout our lives, to learn - we listen, we watch, and we follow. To teach - we show, talk, sing, dance, paint and carve. Our bilingual and learning on Country programs are the way we connect this knowledge with our schools. Our Djäkami Wänawu are most important as they safeguard and protect our

Country, making sure they have the knowledge and authority to share and teach. We are working to ensure this cultural knowledge and wisdom is recognised in formal qualifications. When our Country suffers from introduced threats like weeds, feral animals, marine debris, illegal access and climate change our Djäkami Wänawu also need mainstream skills. Mainstream skills help when we consider tourism and other enterprise in our IPA's. They are also valuable when we want to work in partnership with western scientists and researchers to add to our knowledge and understanding of our IPA's. We are proud to be learning organisations, where, based firmly on our cultural knowledge foundation we respect and use both intellectual traditions.





“We take the children out through Learning on Country and teach them about their land and later they will come back to that place when they have grown up. They and their children will be able to care for that place when the old people have all passed away.”

DJÄŃGAL MUNIŃGIRITJ



●● **STRATEGIES/ACTIONS**

Workforce Development

- Develop a workforce development strategy for all our staff to promote career succession and provide opportunities for two-way learning
- Review, map, and record the training needs of all staff, especially their path to knowledge of Yolŋu places, kinship and language at induction and ongoing processes to ensure they engage in a culturally appropriate way and refocus the workload to facilitate the time to undertake this in the work program
- Continue to collaborate with key organisations to provide support and mentoring to build a strong workforce, career develop pathways, including our school-based traineeship program

- Explore partnerships with universities operating in the region, to develop new accredited units based on Yolŋu skills, knowledge and understandings
- Continue vocational education programs and on the job training and seek the appointment of a locally based lecturer (CDU or BIITE) based on agreed commitment to both—ways and on-the-job training modes. This includes maintaining existing Conservation and Ecosystem Management, marine and compliance training pathways

Learning on Country

- Collaborate with our school partners to develop and deliver annual LoC program activities to students at Homeland learning centres
- Continue the integration of the LoC Galtha Rom workshops with core operational activities



Laynhapuy IPA Plan of Management

•• N̄ayan malanyinha w̄anja'wu ga Yolŋu'wu romgu Threats to our Country and culture

We have to confront and deal with many of the same environmental problems that threaten the ecological well-being of all Australians. These threats like the buffalo damage to our wetlands have flow on damage to our culture and practices. As the 2021 State of the Environment Report warns us, we are concerned about biodiversity loss, the spread of invasive species, plant and animal extinction, pollution, and the impacts of climate change. We are worrying about the changes in the seasonal patterns we are witnessing.

The illegal access of non-Indigenous people on our Country is a continuing concern of ours. This trespass disrespects our ownership and culture. We seek to increase our

presence on Country, our compliance capabilities and better communicate our ownership and the terms of entry.

We are certain our management plans, centred on our deep cultural knowledge and practice, employing where needed, the best of mainstream knowledge and practice will benefit all Australians. For us the key threats are:

- Illegal access
- The spread of weeds
- Feral animals, particularly buffalo, pigs, cats, exotic ants and cane toads
- Salt-water intrusion
- Biosecurity risks
- Marine debris
- Climate change

Laynhapuy IPA Plan of Management



All these threats are increasing. This is where we continue to draw on mainstream knowledge and strategies as well as research partnerships to inform our work as Yolŋu Djäkami Wäŋawu.

●● STRATEGIES/ACTIONS

Managing illegal Homeland access

- Continue collaborations with the NLC, NT Police, NT Parks & Wildlife, and NT Fisheries to enhance and build on Djäkami Wäŋawu powers and capabilities to prioritise formal and informal compliance and enforcement training with appropriate support to implement
- Collaborate with the NLC to integrate Yirralka and Ward Mala members into Homeland access permit application assessment and approvals
- Investigate the use of legal mechanisms to deliver compliance outcomes on the IPA
- Actively improve community awareness of Homeland and offshore island access requirements

- Increase joint patrols with partners and stakeholders such as NLC, NT Fisheries, NT Police, NT Parks and Wildlife, Border Force and Norforce, where possible accompanied by landowners and other neighbouring IPAs
- Remove illegal infrastructure and install access control gates at strategic locations across the IPA to manage unpermitted access

Weed and feral animal management

- Develop and deliver strategic and priority actions for feral animal and weed management, including annual aerial feral control programs
- Develop and maintain floodplain health monitoring methods and research that combine Yolŋu and western approaches to inform our management
- Pursue collaborations to investigate potential economic development opportunities arising from feral ungulate control within the Laynhapuy IPA

- Investigate and raise awareness about the impact of feral cats, cane toads and introduced ant species in the IPA

Ghost nets and marine debris in our IPA

- Focus Yirralka work effort on key cultural areas that are most impacted by ghost nets and marine debris
- Support the regional management initiatives and, where relevant, engage in partnerships to support marine debris collection and recycling initiatives

Climate change

- Document concerns from landowners about the impacts of climate change and identify mitigation strategies
- Develop and maintain research collaborations to identify mitigation strategies and develop alliances for advocacy for climate action

“In my childhood we used to drink the water from that lagoon at Djarrakpi, and then the pigs came and destroyed that drinking water, destroyed the lagoon.”

MUNURRAPIN MAYMURU





Wirpu gulku'wala djäma gunğa'yunamirriwala

Collaboration with our partners and stakeholders

Our creation ancestors bestowed the Country and the law to us. This is Yolŋu Country. We have always welcomed visitors from other cultures who respect our ownership, our culture and reciprocate with us. We value these relationships, some of them stretching back far in time, and hold them close to our hearts. This sharing and trade in ideas, materials and cultures nourishes us and our Country.

Yirralka has many partners and we welcome new partnerships that support and inform our ways of djäkami wänawu. Like the meeting of the salt and fresh waters, the relationships can create new understandings with both Yolŋu and balanda knowledges standing eye to eye.

We hope we can extend our relationships as agencies with statutory and legislative responsibilities are able to fulfil their obligations in full. This will be a great help to us as we are confronted with greater expectation and limited resources.



Laynhapuy IPA Plan of Management



We look to co-design new partnerships that promote Yolŋu rights and interests, ensuring benefits flow both ways – bala ga lili. We seek partners willing to increase their awareness of our culture and understanding of their own cultural assumptions so together we can ensure our collaborations are healthy and productive. Through applying our Djäkami Work Protocols we will ensure the right people and processes are followed, that all participants are kept culturally safe and that Yolŋu are leading with our partners by our side.

●● STRATEGIES/ACTIONS

- Build stronger networks with IPA managers and funders to support knowledge sharing and technical expertise
- Collaborate with other organisations to establish peer networks and mentoring opportunities
- Utilise our IPA Advisory Committee to ensure that agencies who have legislative responsibilities to keep our IPA healthy support our management directions and are fulfilling their obligations
- Develop a Stakeholder Engagement and Communication Plan
- Continue developing research partnerships that combine Yolŋu and western approaches that can inform and improve our management activities

“Yolŋu should lead, and Balanda should help Yolŋu with the resources that they can provide to support.”

DJALINDA YUNUPIŊU



Wäṅa Yirralka ṅuthan'marama ga wuṅḁaṅarr'kuma

Sustainable Homelands Development

The old people established Laynhapuy to assist our Homeland communities and for our people to determine our own futures, run and control our own affairs, and to develop self-sufficient or otherwise sustainable Homelands. We want to ensure Yirralka supports this vision and embed our operational delivery within the Homelands not from outside it.

We want to develop sustainable livelihoods for our Homelands, families and future generations. Tourism can be, and in a small way already is, a source of income for landowners and their families and it offers an opportunity to develop Yolṅu owned and managed businesses and provide our young people with skills for the future.

Some non-Indigenous resource harvesting businesses also operate in the Laynhapuy IPA. We will make sure our involvement with these enterprises benefit landowners, their families and the Country, and is achievable with the resources available.

Yirralka has been running a bush products business for 12 years, utilising Yolṅu medicinal plant knowledge to make and sell body-care products. The bush product program is now establishing itself as a social enterprise within Yirralka. The program is being developed as guided by the following foundation pillars: Homelands Employment, Cultural Maintenance, Caring for Country, Social Impact (giving back to the community) Health /Wellbeing





and Training. A Women-run initiative providing economic opportunities for the Homelands and future generations.

Together with Laynhapuy, we want to explore and support more Homeland-based enterprise models that are Yolŋu controlled and that combine knowledge, practices and caring for Country activities, and ensure that cultural knowledge is protected.

“For those of us Yolŋu living on our Homelands, we are keen to develop our Country as a sustainable economic base, and lessen our dependence on government.”

YANANYMUL MUNUNGGURR

●● **STRATEGIES/ACTIONS**

- With agreement from landowners, seek funding and support from partners and other Yolŋu organisations to develop a new Homeland-based operational hub for Yirralka that provides a collaborative space for Homelands mala to care for culture and Country and supports Homeland economic development
- Continue to support Yolŋu family and clan associations to develop small scale eco-tourism opportunities on their estates within the IPA, and where agreed provide support for implementation
- Investigate social-enterprise models for the Yirralka Miyalk Enterprise to support greater Homeland involvement and benefit sharing
- Support Laynhapuy Homelands in investigating new enterprise opportunities that align with the caring for Country aspirations and directions set out in this Plan
- Support Homelands to be engaged in and maintain control of resource harvesting enterprises on their Country, such as crocodile egg harvesting



Laynhapuy IPA Plan of Management

•• Lakarama rojinyamarama dhäwu Reporting back

One of the most important parts of our work is to always be engaging and talking with our Elders, our boards, our families and our community about the work we are doing on Country. Djäkami Wäjawu are the eyes and ears of Country and when we care for our Country we are learning about our Country and from our Country. We need to let the landowners and the caretakers know about our work and what we are doing so we can look after the Country together.

We have a new App program that can help us develop maps of where we are doing our work. It can record what we find, how healthy our Country is and what work needs to be done. We are also developing a monitoring and evaluation framework based on Yolŋu knowledges, priorities and approaches to managing Country. This will help us to maintain Country in a healthy way for our future generations, which has always been the vision of our Elders.

Laynhapuy IPA Plan of Management



●● STRATEGIES/ACTIONS

- Develop innovative and empowering ways to collect, analyse and utilise information that we gather as part of our work on Country
- Continue to develop a comprehensive data set to track information and provide management tools to mitigate threats and risks to high priority areas within the IPA.
- Use the Environmental Systems Solutions (ESS) database to ensure information, maps and GIS tools are produced and designed in a way that empowers our leaders and Djäkami Wänjau
 - Train all staff on the use of the database including generic IT skills
- Advocate for the Commonwealth to develop standardized data collection and management across top end rangers in Australia to ensure that data can inform regional management strategies and track success
- Develop and implement a robust Monitoring, Evaluation, Reporting and Improvement (MERI) to assess this Plan and how we can adapt and improve our work

“We are always engaging and talking with the community and letting the landowners and caretakers know about our work and what we are doing so that we can look after the Country together.”

MAKUNGUŊ MARIKA





MERI
Monitoring,
Evaluation, Reporting
and Improvement



Maḷn̄thun'marama Framework

Our monitoring and evaluation framework will be used to make sure that we are being accountable to our Law and communities as we implement our Yolŋu Knowledge Framework. We will evaluate our work through our own worldviews to understand the health of our Country and culture over time and to track the impact and effectiveness of management actions to inform our decision-making. Sharing what we are doing and learning with the right people is an important part of this work. Our approach is based on the principles of Yolŋu leadership, ownership, governance and Law.

The following table outlines the key outcomes we aspire to achieve for each of the chapters of our Plan, which will form the foundation of a more robust MERI in the future. We can use this table each year at our all of ranger meetings, at board meetings and staff meetings to monitor the progress of our Plan. At these forums key Yolŋu will consider our progress towards our desired outcomes. These can be ranked to be Latju (good), Gaŋga Manymak (fair) or Yätj (poor) and also if we think that things are getting better or worse.



Laynhapuy IPA Plan of Management



Chapter/Theme	What do we want to achieve over 10 years	Ranking	Trend
Vision of the Yolŋu Knowledge Framework	Only Yolŋu make decisions for Country		
	Kinship is recognised as the foundation of our work		
	People are respecting the authority of wāŋa waŋaŋu and boundaries		
	Rom dhukarr (due process according to Yolŋu Law) is being followed		
Ceremony as part of Djäkami Wāŋawu work	Support Djäkami Wāŋawu to participate in the right bāpurru/ŋarra/dhapi (ceremonies)		
	Manikay is strong and is being learnt by Dirramu Djäkami Wāŋawu		
	Milkarri practices are being learnt by Miyalk Djäkami Wāŋawu		
	Djäkami Wāŋawu are supporting preparation of bāpurru/ŋarra/dhapi		
	Young people involved in ceremonies		
Hunting and Monitoring Country as part of Djäkami Wāŋawu work	Keeping knowledge of hunting areas and skills strong		
	Changes to Country are noticed and documented		
Marŋgi'thi wirrki wāŋawu	Wāŋa wininy – the right places are visited and checked up on in the right seasons by Djäkami Wāŋawu		
	Dhuyu wininy – sacred areas are being cared for		
	Learning from the right Elders about the health of Country and what they want to happen on Country		
	Djäkami Wāŋawu are learning the stories and knowledge of place and demonstrating their knowledges to the right people		
	Making plans for protecting Country that identify the work that Djäkami Wāŋawu need to do		

Laynhapuy IPA Plan of Management



Chapter/Theme	What do we want to achieve over 10 years	Ranking	Trend
Burning Country the right way	The right people are burning Country at the right time to keep Country healthy		
	Special Laws for Worrk (floodplain burning) are followed and that knowledge is beng passed on to Djäkami Wäjawu		
	Infrastructure burns are protecting assets in the IPA		
Managing Sea Country	Djäkami Wäjawu have authority to manage access on sea Country		
	Dedicated sea country team facilitates Yirralka's sea country activities.		
	Names and boundaries on sea Country are mapped		
	Sea Country and island habitats and animals are healthy and/or healing		
	Yolju protocols for sustainable and seasonal harvest are being followed		
Women and Caring as Country	Miyalk have a strong and equal role in decision-making		
	Women's harvesting species and areas are healthy		
	Milkarri and other Miyalk practices are taught to Djäkami Wäjawu		
Education and intergenerational knowledge transfer	Young people are knowledgeable and standing strong in Yolju Law		
	Skilled Yolju school leavers make up half of Yirralka's employees		
	Formal and informal training about Yolju Law and systems are available for Djäkami Wäjawu alongside mainstream training		
	Yolju knowledges, Law and practices as recognised as the foundation of Djäkami Wäjawu work, including for certification and rates of pay		
	Yolju clan languages are strong		
	Djäkami wäjawu are regularly delivering Learning on Country activities in all schools across the Laynhapuy IPA		

Laynhapuy IPA Plan of Management



Chapter/Theme	What do we want to achieve over 10 years	Ranking	Trend
Threats to Country and culture	Djäkami Wäjawu have powers to control who comes to our IPA		
	Animals with manikay and their habitats are healthy and strong and/or healing		
	Beaches and oceans are clean		
	We understand the impacts of climate change and how to mitigate them on our Country		
Collaboration with our partners and stakeholders	Develop research collaborations about our culturally significant species and habitats		
	Djäkami Wäjawu Protocols are followed in all our collaborations		
	Partnership Agreements with our main collaborators are in place and are resourcing and building the capacity of the Yirralka Rangers.		
Strong futures and economic development	There is strong tourism by Yolŋu organisations in the IPA		
	There are sustainable incomes from caring for Country for landowners		
	People are living strong in their Homelands		
	Yirralka has an established Homelands Base that supports the delivery of on-ground activities and collaboration with our partners from within the Laynhapuy Homelands		
Reporting back	The right people know what is happening on Country and what the Djäkami Wäjawu are doing		
	Wäŋa-Waŋaŋu and Djungaya are involved in our work programs		



•• Appendices



Appendix 1 Allocation of the Laynhapuy IPA to IUCN Protected Area Category VI (Managed Resource Protected Areas – Managed mainly for the sustainable use of natural ecosystems)

	IUCN Category 6	Laynhapuy IPA
Description	Area containing predominantly unmodified natural systems, managed to ensure long term protection and maintenance of biological diversity, while providing at the same time a sustainable flow of natural products and services to meet community needs.	The Laynhapuy IPA is a geographical space of land, sea and sky created by our Ancestral Beings of the Dhuwa and Yirritja moieties. The journeys of these ancestral creators crisscrossed the land and seascape breathing life into the animals and plants inhabiting these environments and creating sacred currents. From these ancestral journeys, and the network of important sites created across the land and sea, we gain our names, our identity and our way of life. Our people continue to live in our Homelands across the IPA.
Primary objective	To conserve ecosystems and habitats, together with associated cultural values and traditional natural resource management systems.	To maintain our land and sea Country, the culture and the wāṇa (Homeland) for future generations of our people, and to assist with the achievement of self-sufficiency in the management and determination of our future.
Other objectives	<ul style="list-style-type: none"> • Protect natural ecosystems and use natural resources sustainably, when conservation and sustainable use can be mutually beneficial • Promote sustainable use of natural resources, considering ecological, economic and social dimensions • Promote social and economic benefits to local communities where relevant • Facilitate inter-generational security for local communities' livelihoods – therefore ensuring that such livelihoods are sustainable • Integrate other cultural approaches, belief systems and world-views within a range of social and economic approaches to nature conservation • Contribute to developing and/or maintaining a more balanced relationship between humans and the rest of nature • Contribute to sustainable development at national, regional and local level (in the last case mainly to local communities and/or Indigenous peoples depending on the protected natural resources) • Facilitate scientific research and environmental monitoring, mainly related to the conservation and sustainable use of natural resources • Collaborate in the delivery of benefits to people, mostly local communities, living in or near to the designated protected area. 	<ul style="list-style-type: none"> • Continually improving Yolŋu decision making arrangements for managing the IPA and building support to manage our Country knowledgeably and efficiently in the face of existing and new threats • Intergenerational transfer of our traditional ecological and cultural knowledge • The identification and prioritisation of our cultural and environmental values that require additional protection and monitoring • The maintenance of a clear IPA management framework, consistent with good two-way governance • To support and facilitate identification and development of areas within our IPA for sustainable TO controlled and managed economic activities • To promote our strong Yolŋu commitment to effectively manage the IPA for the benefit of all Australians in a way that is consistent with the wishes of Traditional Owners, potential and current partners (both Government and non-Government) • To obtain ongoing and increased funding of the IPA and related programs within the context of our expanded IPA, and therefore increased responsibilities.



Appendix 2 Species of concern to Yolŋu culture and threatened species

Yellow	Yolŋu species of concern and also threatened species	CE	Critically Endangered	CD	Conservation Dependent
Green	Yolŋu species of concern	E	Endangered	LC	Least Concern
No colour	Threatened species not identified as Yolŋu species of concern	V	Vulnerable	NT	Near Threatened

Yolŋu classification groups	Yolŋu Yäku name	Common name	Scientific name	Conservation status
Marrtjinyami wäyin (Walking animals)				
	Waŋ'kurra	Golden bandicoot (mainland)	<i>Isoodon auratus auratus</i>	V (NAT)
		Northern brown bandicoot	<i>Isoodon macrourus</i>	LC (IUCN)
	Barkuma	Northern quoll	<i>Dasyurus hallucatus</i>	E (NAT)
	Djirrmaŋa	Short-beaked echidna	<i>Tachyglossus aculeatus</i>	LC (IUCN)
Nyiknyik (Native rodents and dasyurids)				
		Northern Brush-tailed phascogale	<i>Phascogale pirata</i>	V (NAT)
	Dhurruyamba	Water rat	<i>Hydromys chrysogaster</i>	LC (IUCN)
	Manbul	Black-footed tree-rat	<i>Mesembriomys gouldii gouldii</i>	E (NAT)
	Nyiknyik	Fawn antechinus	<i>Antechinus bellus</i>	V (NAT)
		Brush-tailed rabbit rat	<i>Conilurus penicillatus</i>	LC (IUCN)
		Grassland melomys	<i>Melomys burtoni</i>	LC (IUCN)
	Djekuŋ	Northern hopping-mouse	<i>Notomys aquilo</i>	E (NAT)
		Sandstone pseudantechinus	<i>Pseudantechinus bilarni</i>	NL
		Common planigale	<i>Planigale maculata</i>	LC (IUCN)
	Djekuŋ	Delicate mouse	<i>Pseudomys delicatulus</i>	LC (IUCN)
		Dusky rat	<i>Rattus colletti</i>	LC (IUCN)
		Pale field-rat	<i>Rattus tunneyi</i>	E (NT)
		Red-cheeked dunnart	<i>Sminthopsis virginiae</i>	LC (IUCN)
		Water mouse	<i>Xeromys myoides</i>	V (NAT)
		Common rock rat	<i>Zyzomys argurus</i>	LC (IUCN)

Laynhapuy IPA Plan of Management



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Yolŋu classification groups	Yolŋu Yäku name	Common name	Scientific name	Conservation status
Rupu (Possums)	Wäraŋ	Savanna glider	<i>Petaurus ariel</i>	NL
	Rupu/Marrŋu	Northern brushtail possum	<i>Trichosurus vulpecula arnhemensis</i>	E (NT)
Weti ga dhum'thum (Kangaroos & wallabies)	Garrtjambal	Antilopine wallaroo	<i>Osphranter antilopinus</i>	LC (IUCN)
		Nabarlek (Top End)	<i>Petrogale concinna canescens</i>	E (NAT)
	Gataja	Eastern short-eared rock wallaby	<i>Petrogale wilkinsi</i>	LC (IUCN)
Djanda (Goannas)	Djanda	Yellow-spotted monitor	<i>Varanus panoptes</i>	V (NT)
	Biyay	Sand goanna	<i>Varanus gouldii</i>	LC (IUCN)
	Min'tjirtjirr	Mangrove monitor	<i>Varanus indicus</i>	LC (IUCN)
	Wan'kawu	Water goanna	<i>Varanus mertensi</i>	V (NT)
		Mitchell's water monitor	<i>Varanus mitchelli</i>	CE (NAT)
Djiryunamirr wäyin (sliding animals)				
Bäpi (snakes)	Dhambaŋiny	Plains death adder	<i>Acanthophis hawkei</i>	V (NAT)
	Ḍärrpa	Northern brown snake	<i>Pseudonaja nuchalis</i>	NL
	Garananŋa	Common (green) tree snake	<i>Dendrelaphis punctulatus</i>	LC (IUCN)
	Gununŋu(')	Black-headed python	<i>Aspidites melanocephalus</i>	LC (IUCN)
	Djaykuŋ	Arafura file snake	<i>Acrochordus arafuræ</i>	LC (IUCN)
Gal'yunami wäyin (crawling animals; lizards, turtles)				
	Dambaliŋu	Northern blue-tongued lizard	<i>Tiliqua scincoides intermedia</i>	CE (NAT)
	Yegali	Marbled velvet gecko	<i>Oedura marmorata</i>	LC (IUCN)
Minhala (freshwater turtles)	Minhala	Northern snake-necked turtle	<i>Chelodina rugosa</i>	NT (IUCN)

Laynhapuy IPA Plan of Management



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	Gurrupil (big), Maḏaltj (small)	Yellow bellied snapping turtle	<i>Eseya flaviventralis</i>	NL
	Gurrupil (big), Maḏaltj (small)	Northern yellow-faced turtle	<i>Emydura tanybaraga</i>	NL
Butthunami wäyin (Flying animals; birds)				
	Buwaṯa	Australian bustard	<i>Ardeotis australis</i>	LC (IUCN)
	Gurrumattji	Magpie goose	<i>Anseranas semipalmata</i>	LC (IUCN)
	Maḷunda	White-breasted woodswallow	<i>Artamus leucorhynchus</i>	LC (IUCN)
	Djirikitj	Brown quail	<i>Coturnix ypsilophora</i>	LC (IUCN)
	Lidjilidji	Gouldian finch	<i>Erythrura gouldiae</i>	E (NAT)
		Crested shrike-tit (northern)	<i>Falcunculus frontatus whitei</i>	V (NAT)
	Biḏiwidi	Magpie lark	<i>Grallina cyanoleuca</i>	LC (IUCN)
	Djirikitj	Red-backed buttonquail	<i>Turnix maculosus</i>	LC (IUCN)
Gudidi (small wading birds)				
		Sharp-tailed sandpiper	<i>Calidris acuminata</i>	V (NAT)
		Red knot	<i>Calidris canutus</i>	V (NAT)
		Curlew sandpiper	<i>Calidris ferruginea</i>	CE (NAT)
		Great knot	<i>Calidris tenuirostris</i>	V (NAT)
		Greater sand plover	<i>Charadrius leschenaultii</i>	V (NAT)
		Asian dowitcher	<i>Limnodromus semipalmatus</i>	V (NAT)
		Bar-tailed godwit	<i>Limosa lapponica baueri</i>	E (NAT)
		Black-tailed godwit	<i>Limosa limosa</i>	E (NAT)
	Gurrwirka	Eastern curlew	<i>Numenius madagascariensis</i>	CE (NAT)

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		Australian painted snipe	<i>Rostratula australis</i>	E (NAT)
		Common greenshank	<i>Tringa nebularia</i>	E (NAT)
<i>Djuŋpila (large hawks)</i>	Djuŋpila	Red goshawk	<i>Erythrotriorchis radiatus</i>	E (NAT)
		Grey falcon	<i>Falco hypoleucos</i>	V (NAT)
<i>Dolpurk (owl's generic)</i>		Masked owl (northern)	<i>Tyto novaehollandiae kimberli</i>	V (NAT)
<i>Mattjurr (small bats)</i>	Winyiwinyi	Ghost bat	<i>Macroderma gigas</i>	V (NAT)
	Winyiwinyi	Bare-rumped sheath-tailed bat	<i>Saccolaimus saccolaimus nudicluniatus</i>	V (NAT)
Butthunamiriw wäyin (non-flying birds)				
	Maŋwiya	Emu	<i>Dromaius novaehollandiae</i>	NT (NT)
Guya (fish)				
<i>Monukpuy Guya (Marine Fishes)</i>	Njukal	Giant trevally	<i>Caranx ignobilis</i>	LC (IUCN)
	Barrampirri	Blue tuskfish	<i>Choerodon cyanodus</i>	LC (IUCN)
		Southern bluefin tuna	<i>Thunnus maccoyii</i>	CD (NAT)
Mäna (shark)				
<i>Monukpuy Mäna (Marine shark)</i>		Narrow sawfish	<i>Anoxypristis cuspidata</i>	EN (NAT)
		White shark	<i>Carcharodon carcharias</i>	V (NAT)
		Northern river shark	<i>Glyphis garricki</i>	E (NAT)
		Speartooth shark	<i>Glyphis glyphis</i>	CE (NAT)
		Dwarf sawfish	<i>Pristis clavata</i>	V (NAT)

Laynhapuy IPA Plan of Management



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		Green sawfish	<i>Pristis zijsron</i>	V (NAT)
		Whale shark	<i>Rhincodon typus</i>	V (NAT)
		Scalloped hammerhead	<i>Sphyrna lewini</i>	CD (NAT)
<i>Raypinybuy Mäna (Freshwater Shark)</i>		Freshwater sawfish	<i>Pristis pristis</i>	V (NAT)
Miyapunu (sea turtles, marine mammals)				
<i>Narakamirr Miyapunu (Sea turtles)</i>	Gärun	Loggerhead turtle	<i>Caretta caretta</i>	E (NAT)
	Marrpan	Green turtle	<i>Chelonia mydas</i>	NT (NT)
	Guwartji	Hawksbill turtle	<i>Eretmochelys imbricata</i>	V (NT)
	Mudutthu	Olive ridley turtle	<i>Lepidochelys olivacea</i>	V (NT)
		Flatback turtle	<i>Natator depressus</i>	V (NAT)
	Wurrumbili	Leatherback turtle	<i>Dermochelys coriacea</i>	CE (NT)
<i>Balawalamirr Miyapunu (Marine Mammals)</i>	Nalandi	Blue whale	<i>Balaenoptera musculus</i>	E (NAT)



Yirralka Rangers

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